

GATAKER - SPANISH INVASION - LONDON 1626





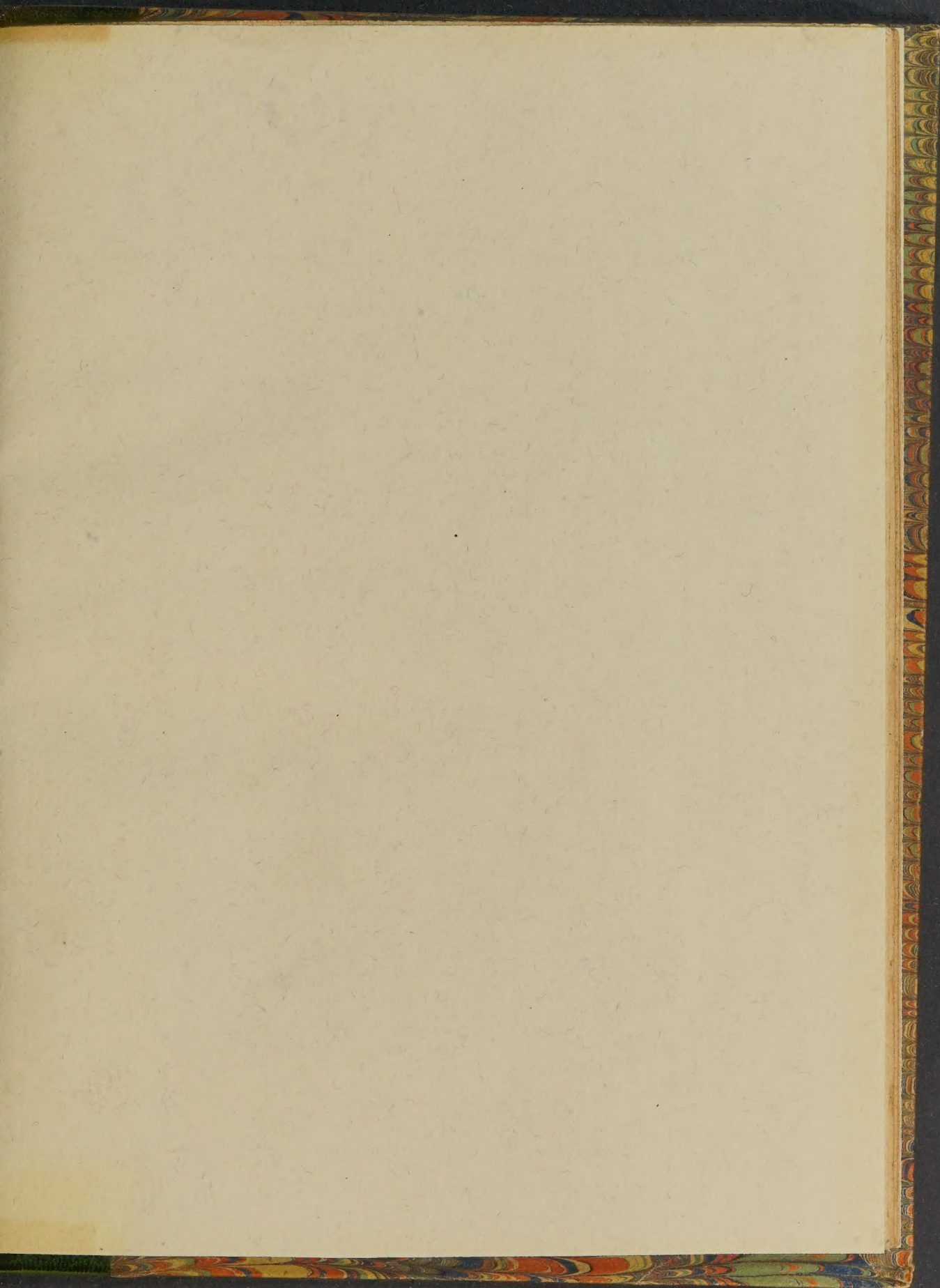


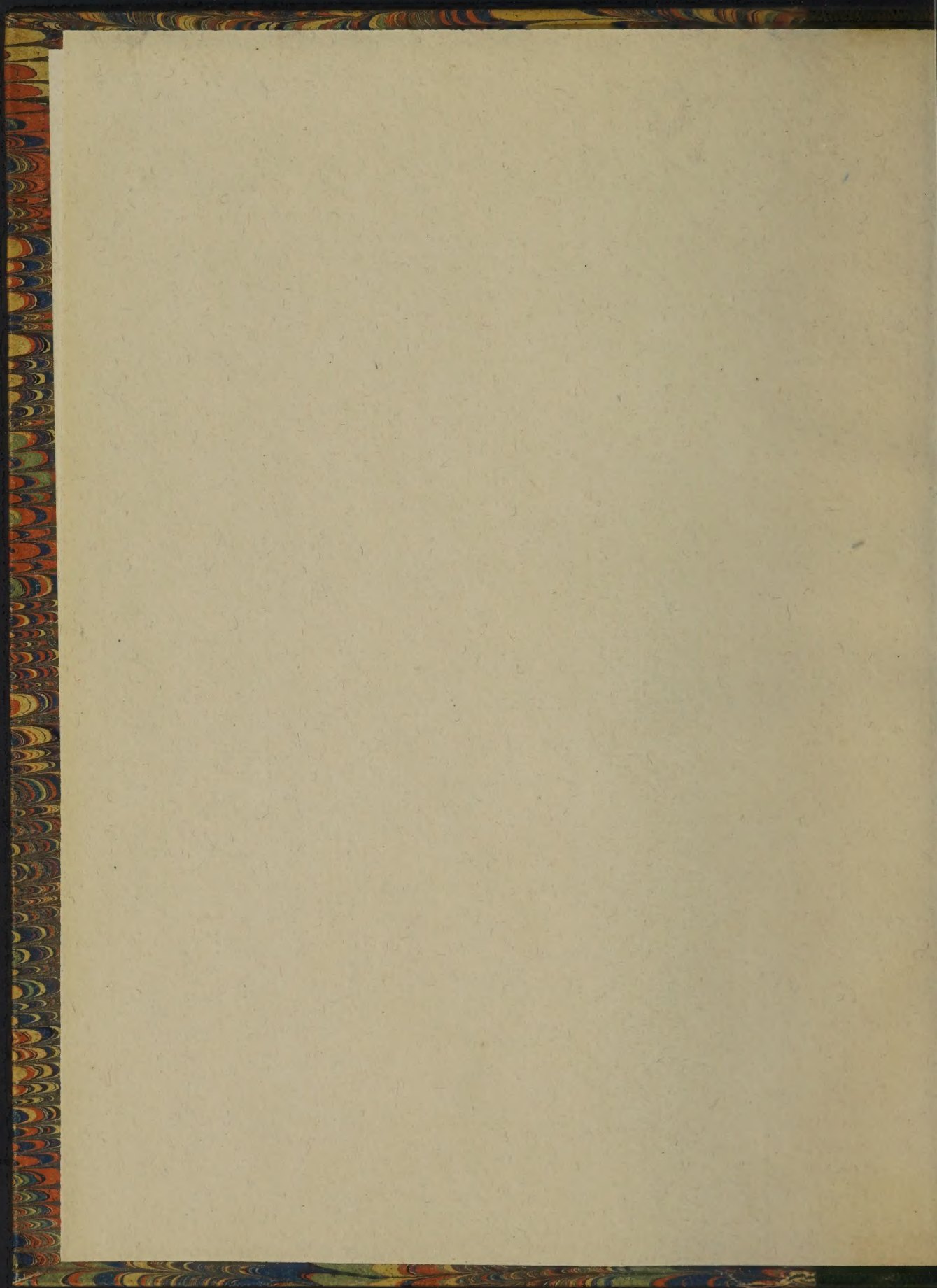
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58
An Anniuerfarie
MEMORIAL
OF
ENGLANDS
DELIVERY FROM

The Spanish Inuasion :

DELIVERED IN A
Sermon on *Psal.* 48. 7, 8.

By THOMAS GATAKER *B. of D.*
and Pastor of Rotherhith.



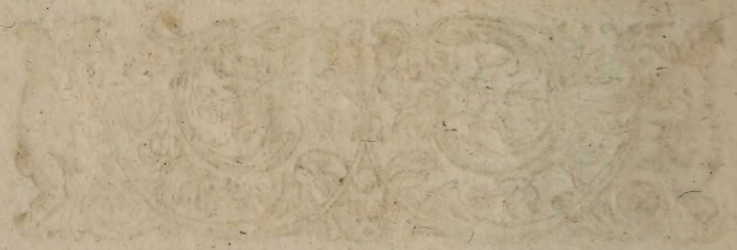
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An Anniversary
MEMORIAL
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DELIVERED IN A
Sermon on Psalms 124.

By THOMAS GATKES, D.D.
Rector of St. Dunstons Church, London.



Printed by J. G. Smith, at the
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TO THE
WORSHIPFULL
HIS VERY LOVING

Friend *M. Thomas Chapman,*

Sonne and Heire to the Religious

Founder of this Exercise.

Worthy Sir,



Hat your selfe,
and others with
your selfe haue
through your
means former-
ly by word of

mouth heard from me, you shall
now vpon your second request
receiue here in writing. I should
not haue deemed it worthy the
reseruation, but that it pleased

A 2

you

The Epistle Dedicatory.

you (who haue best right to it) to require it. In scatterd notes only (like *Abſyrtus* his limmes) I had the summe and heads of it; which I haue againe here recollecte'd, & cast (as neare as I could) into that mould and frame that it was deliuered in at first. If much seeme missing of that little grace that it then had, it must be remembred, that the liuelesse letter for viuacitie and efficacie commeth farre short of the liuing voice. As it is, you haue it, and no more then your owne in it, from him, who for your pious building on your worthy Fathers foundation in this kinde, doth deseruedly affect you, and shall alwayes continue

Yours to be commanded in the Lord,

THO. GATAKER.



TO
THE READER.



E pleased (good Reader) to understand in few words the occasion whereupon this Sermon was preached, and thou wilt iudge it to be a kinde of necessitie to make that publike to the common view, which was first intended for the eare onely of a priuate Auditory. There is, we see, too great and generall a want (in these our dayes) of monuments and memorials of that miraculous deliuerance which God wrought for this Land in 88. When Tongue and Pen, Pulpit and Presse are silent for that, we may expect the stones to cry out against vs, and to celebrate that praise to God whereof we are neglectiue. But mans memory being a table booke to register acts passed, and not able to comprehend all

To the Reader.

that is to be recorded therein, when new things of note come to be imprinted in it, the old are wipt out : so God affording vs a daily supplie of new preservations, those other which we haue formerly receiued grow quite out of date, are rased out, and buried in obliuion. Therefore to reuiue this blessing (which ought neuer to be forgotten) amongst the rest in this Land, and for it to eternize Gods praise amongst vs, it hath beene religiously provided by M^r. Thomas Chapman (sometimes a worthy Citizen) that yeerely three Sermons shall be preached in the Church of S^t. Pancrace in Soper-lane, where he lately liued a well deseruing parishioner : One of the Sermons to be preached Nouemb. 17. in thankfull remembrance of the coronation of that Virgin Qucene ELIZABETH of famous and neuer-dying memory, with whose gracious gouernment accompanied much happinesse to our kingdome; but this as chiefe of all, (1cil.) the establisment of that truth of the Gospell & discipline of the Church which we now enioy vnder our dread Soueraigne Lord King CHARLES (whom God long preserue a religious Defender of this truth and peace amongst vs.) Another Sermon

To the Reader.

mon to be preached August 12. for our deliuerance from that Spanish Armado (in which course this Sermon was preached.) A third Nouemb. 5. for the preservation of our King and State from that damnable powder-plot as yet vnparalleld in any age since the world began. In each of these we may behold Gods goodnesse: first in bringing vs to the glorious light of the Gospell by making that Queene a Mother ouer his Israel and a Nurse ouer his Church: neither was it lesse goodnesse in him to preserue vs in this happy state, then to conferre it vpon vs; and this he hath done maugre the malice of our enemies, who haue not wanted both power and policie in these their attempts, yet when they were strong and many, our God was mightier than they, and there were more with vs than against vs: when they had laid their plots and traines, God confounded the wicked imaginations of those Achitophels, and let them fall into the pit they had digged for others. This good man, famous in his generation, in thankfull remembrance to God of these three blessings, in his life time solemnly obserued three Sermons, and hath left large Legacies at his death for their continuance

To the Reader.

continuance vnto posteritie ; that in succeeding ages fathers may declare vnto their children how great things God hath done for vs in the old times before them. By this godly care of his, he hath built himselfe a monument of fame to remaine longer than those Ægyptian Pyramides, or that Pillar which Absolom reared vp in the Kings dale for the perpetuities of his name vpon earth. Thus they that honour God, God will honour them ; in seeking the glory of Gods name, God hath made an honourable memoriall of his name to redound vpon his owne head. He was second to none, being the first Founder (of late) of this pious act : but I hope he shall not stand alone, but that there will be many found to second him hereafter in so good a worke worthy the imitation. So now (Reader) I commit this Sermon to thy perusal: whilest in it thou seest Gods wonderfull workes which he hath done for our Nation, or what good soeuer thou shalt reape else in this Exercise, be thankfull to God and pray for the Author.



PSALME 48. 7, 8.

7. As with an East wind, thou breakest the
Ships of Tarshish; so were they destroyed.
8. As we haue heard, so haue we seene in the
Citie of the Lord of Hosts, in the Citie of
our God: God will establisth it for euer.
Selah.



In all well-gouerned States there are publike ^a Registers, and Records, that the memory of Iudgements and Acts may not perish: So hath God in mans Soule erected a Register, to wit, the facultie of ^b Remembrance, for the preservation of such occurrents, as are of weight, and may be of use for the direction of mans life.

^a זכרון *sine*
זכרון
Ezr. 6. 2. Et סגר
זכרון
sine זכרון
Ester 6. 1. & Ezr.
4. 15. 'Αρχὴ, ἐν-
δα, οἱ ἀρχαιοὶ
χαρτῶν, ἢ χαρτο-
φύλλα. Hesych.
Archiva; quæ &
Tabularia Ciceroni
pro Arch. & Virgi-

lio Georg. l. 2. ubi actus publici continentur. Serv. ^b Memoria est vis animæ accepta retinens, præterita repetens, elapsa re colligens. Aug. nom. de sp. & an. c. 37. Omnium rerum thesaurus, & custos est memoria. Ibid. c. 34. Memory is the storehouse of the Soule, and the Register of the Minde. Morton threefold state of Man, l. 2. c. 4. §. 1. The Memoratiue facultie is the Gardian and Register of all species and images apprehended by the sense, and reserued and sealed vp by the Imagination. Chartron of Wisdome, l. 1. c. 12. Hoc est quod Scalig. de subtil. exerc. 307. §. 2. Imaginationis Memoria seruatrix est. Acceptas enim species ab imaginatione reponit, conditque in thesauris.

B

But

But this *Register* is very much abused by the greatest part of those that haue the custody of it. For if the *Records* that the most enter therein, and keepe there, were surueyed, ^c there would be found filed there large rolls fraught with friuolous and froathie stuffe, of little weight, and lesse vse, yea (it may be) with much *filthy*, and *unsauoury* matter, ^d not once to be *mentioned*, much lesse to be remembred: scarce any script, or scroll of ought, that is ought worth, or worthy to be entred in so ^e *royall a Register*.

Now if any thing deserue to be there carefully recorded, that it may by that meanes be transmitted to *posteritie*, it should be ^f *Gods word*, and his *works*, his extraordinary *Acts* especially either of *Iudgement*, or of *Mercy*. For the former, the Prophet *Ioel* willethe the *people* of his time, both to record them themselues, and to cause their *Children* to record them, and them also to relate them to their posteritie. ^g *Tell it you to your Children; and let them tell it to their children; and their Children to those that rise in their roome.* Of the latter saith the *Psalmist*, ^h *Asaph*, or who euer he were; ⁱ *He commanded our Fathers to teach it to their Children, that posteritie might know it, and the Children that are yet vborne might declare it to their Children hereafter; that Gods works might not be forgotten.*

In which kinde the pious, and religious *Act* of ^k the *Founder* of this *Exercise* is very much to be commended, who hauing culled out three principall *Acts* of Gods extraordinary *Mercy* exhibited to the *Land* wherein we liue, as great as any euer vouchsafed.

^c See *Bern. serm.*
parv. I. Morton
ibid. s. 2. and
Marbury of
Repentance.

^d *Ephes. 5. 3, 4.*

^e *Archium planè*
regium, inò etiam
diuinum.

^f *Psal. 105. 5.*
& III. 2, 3, 4.
Malac. 4. 4.

^g *Ioel 1. 2.*

^h *70th*

Asaphi Psalm. Iam.
A Psalme of A.
saph. Reg. Bibl.
for Asaph. Genev.
ⁱ *Psal. 78. 5, 6.*

^k *Mr Thomas*
Chapman.

from the Spanish Inuasion.

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safed to any State whatsoeuer, hath established a
¹ Solemne *Anniuersarie* Memoriall of them to per-
 petuate them to all posteritie.

To my Lot is fallen that ^m *admirable* *Deliuernance*
 in 88. from that ⁿ *Inuincible Armado*, as it was then
 stiled and termed.

For the remembrance whereof, and of Gods *mer-*
cy in it, I haue made choice to intreat of some^o par-
 cell of this *Psalme*, not vnbesitting (as you may
 soone see) the present occasion.

The *Psalme*, is a *Psalme* (not so much ^p *ευχαριστικος*,
 as ^{imvixi} *Θ*, and ^q *ειπαινετικος*) of *Praise* and of *Tri-*
umph.

Of the *praise* of God, and his goodnesse to his
Church.

Of *triumph* ouer Gods *enemies*, and the *enemies*
 of his *Church*.

The ^r *Praise* of God, and his goodnesse to his
Church, is laid downe from the first verse to the
 fift.

The speciall ground of this praise ^f *a victorie*
 through his assistance atchieued against his *enemies*,
 and the *enemies* of his *Church* is, by way of *triumph*,
 related from the fift verse to the tenth.

And in the *Relation* hereof there is,

First ^t the *enemies Attempt*; and therein

1. *Praparatio*; their *preparation*; *Conuenerunt*
pariter; they met together.

2. *Expeditio*; their *expedition*; *Progressi sunt pa-*
riter; they went on together.

Secondly, the *issue*, and *euent* of it: not likethat

¹ *Mirabilis et in-*
signis et laudis.

Occasion.

^m *Octogesima octa-*
uus mirabilis annus
Clade Papistorum,
factus ubique pjs.
Fulk. in Rhon.

ⁿ The *inuincible*
Naue. See *Hack-*
luts relation.

Text.

^o *Psal. 48. 7, 8.*

Summe of the
Psalme.

^p *Piscat.*

^q *Iunius.*

Parts 2.

Part 1.

Praise.

^r *Verse 1.-5.*

Part 2.

Triumph.

^f *Verse 5.-10.*

Relation.

1. *Attempt.*

^t *Verse 4.*

1. *Praparatio.*

2. *Expeditio.*

2. *Euent.*

• Verse 8.

The *Relation* of this *Victorie* atchieued for them by God (for^b to him alone it is ascribed) is here^c further *illustrated*.

from the Spanish Inuasion.

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1. By a report of what was past: the words seeme to haue reference not to the ^d predictions of Gods Prophets, but to former examples rather of the like done for Gods people: *What we haue heard done in our fore-fathers time for them, we haue seene done in our daies for vs.*

2. By a promise of further future protection. God will establishe it for euer.

And their thankfulness followeth in ^e the next Verse: (that which we through Gods mercy suruiue to doe this day) *We recount, or meditate on thy mercy, ô Lord, in the middest of thy Temple, that is, in the middest of the Congregation there gathered together.*

promissionibus, vidit in exhibitionibus. (Verum isti plerique sensum mysticum sequuntur. Ab exemplis antegressis. Chrysost. Beza. Buchan. Hesse. Sic Psal. 44, 1. utrumque ponunt Calv. Muscul. Iun. Verse 9.

Thus you see briefly the Summe, and the Substance, as of my Text, so of the former part of the whole Psalme.

I come now to some Instructions that out of it may be obserued.

The first of them is this.

^f *Querunt ruinam, qui ruinam cogitant.*

They bring destruction vpon themselves, that seek the ruine of Gods elect. ^g *The wicked (saith the Psalmist) practiseth against the righteous; and seeketh occasion to slay him. But the Lord the whiles laugheth him to scorne: for he seeth that his day is comming.*

^h *The wicked haue drawne their sword and bent their bow, to overthrow, and destroy those, that be of an upright conuersation: But their sword shall be sheathed*

1. Report.

^d *Ab adiuncta prædictione, & promissione diuina. Piscat. Ita & R. Kimchi. Amb. Apollin. Aug. Ruffin. Theodoret. Eutbym. Lomb. Cassiod. Hug. Lyr. Bucer. Brent. Moller. Strigel. Loff. &c.*

2. Promise.

Thankfulness.

unde Aug. O beata Ecclesia, quodam tempore audisti; quodam tempore

vidisti: audiuit in

promissionibus, vidit in exhibitionibus.

Ab exemplis antegressis. Chrysost. Beza. Buchan. Hesse. Sic Psal. 44, 1. utrumque ponunt

Calv. Muscul. Iun. Verse 9.

Transition

from

Distribution

to

Instructions.

Instruction 1.

^f *Οἱ αὐτὸ κακὰ πύχει ἀντὶ ἀλλῶ κακὰ πύχων. Hesiod. oper. l. 1.*

Prou. 11. 27.

^g *Psal. 37. 12, 13.*

^h *Ibid. 14, 15.*

ⁱ Isai. 41. 11, 12.

^k Zech. 12. 2.

^l Ibid. 3.

^m Matth. 21. 44.

ⁿ Zech. 12. 6.

in their owne side; and their bow shall be knapt in two
ⁱ All that prouoke thee (saith God by the Prophet Esay to his people) shall be confounded, and brought to nought; all that contend with thee, shall perish. Thou shalt seeke them, and shalt not finde them. All that strine with thee (shall be as nothing: all that warre vpon thee, as a thing of nought. And ^k I will make (saith God by the Prophet Zachary) Ierusalem as a cup of rancke poison to all those that besiege her; which when a thirstie man lighteth vpon, and swalloweth downe suddenly, hee findeth his bane in that, that hee hoped to quench his thirst with. ^l I will make Ierusalem an heauie stone to all people; such a one as ^m shall crush to peeces all that attempt to lift it, or to remoue it: so shall she teare to peeces all that attempt to stirre her, though all the nations in the world should ioyne together against her. ⁿ I will make the Princes of Iuda like coales of fire among seare-wood, and like a fire-brand in a sheafe; & they shall deuoure, & destroy all the people that beset them on the right hand, and on the left.

The Reason hereof:

Reason 1.

^o Θεομαχίαν.
 Act. 5. 39. &
 Tertull. ad Scapul.

^p Non tam vos, quam Christum in vobis persequuntur. Saluian. de prouid. lib. 8. cap. 4.

Patitur enim in vobis Deus. Martial. epist. 1. c. 18. ^q Act. 9. 4. ^r Verberare nos lapidem ne ledas manum. Plaut. Curcul. 1. 3. ^s Act. 9. 5. Πεὶς κέντρα καὶ λον ἐκτείνεις. Æschyl. Prometheus. Ποτὶ κέντρον δὲ τοὶ λακτίζουσιν τελέθει ὀλιγὰς οἱ μὲν. Pindar. Pyth. 2. Συμάμεν & πρὸς κέντρα λακτίσοιμι δυνὸς ὄν Θεῶ. Eurip. Bacch. Que inscitia est, aduersum stimulum calces? Ter. Phorm. 1. 2.

1. Dei qui Ecclesiam impetant, Deum petunt. They that fight against Gods Church, ^o fight against God himselfe. ^p They persecute not you so much, as Christ in you, saith Saluian. ^q Saul, Saul (saith our Saviour) why dost thou persecute me. And in so doing, they doe but as one (saith the Comick) ^r that beateth a stone, and spoileth his hand; or ^s as the beast that

burneth

spurneth at the goade, that he was pricked with; ^c he maimeth but his foot by it, & getteth a worse wound; or ^u as the Boare, that runneth fiercely vpon the Speare, and so receiueth into his body the whole weapon that the Hunts-man holdeth. ^x Why (saith the Psalmist) doe the Nations rage, and the people keepe such a coile to no end? The Kings of the earth band themselves together, and the Princes assemble themselves together, against the Lord, and against his Anointed? Therefore against the Lord himselfe, because against the Lords Anointed. And as ^y he that riseth against the Lords Anointed, riseth against the Lord by whom hee is anointed: So they that rise against the Church of God, rise against God himselfe, whose Church it is; ^z Because thou ragest against mee (saith God to Senacherib) therefore I will put my ring in thy nose, and my bit in thy iawes, and bring thee backe the same way thou camest. ^a Keepe me (saith Dauid) as the apple of thine eye: hide me vnder the shadow of thy wings. They that deale with them, deale with those that are as deare vnto God, as the very apple of his eye, that that the eye-sight consisteth in; And therefore saith God, ^b I will be as a wall of fire about Ierusalem (hee saith ^c not, saith Theodoret, a wall of stone, or of brasse, but of fire, that it may both fray afar off, and keepe off too at hand; that may not onely protect them, but destroy those that assault them) because ^d he that medleth with you, medleth with me, euen with ^e the apple of mine eye.

2. ^f Lex talionis verè lex aequissima. The Law of Reason 2.

^f Αἷμα πᾶσι τοῖς καὶ ἐπεὶ, δὲν τ' ἰδέα γένοιτο, Pythag. an Radamanth. Aristot. ethic. lib. 5. cap. 5.

^c Οὐδὲς κέρρα λατίζων ἰδὲς πόντος αἰμαίνεσθαι. Schol. Æschyl. Si stimulus pugnis cordis, manibus plus dolet. Plant. Trucul. 4. 2. vide & Chrysost. in Psal. 111.
^u Καθὰ τὸν ἥλιον οἱ θρασυτέροις τοῖς ἐξ ἡμῶν ὡς οἱ ὄντι μέχεται αὐτῶν πᾶσι τῶν πᾶντων ὑπολαβῶσι. Greg. Naz. ad Eunom. 5.
^x Psal. 2. 1, 2.
^y Qui insurgit in Christum Domini, insurgit in Dominum Christi. Sic Psal. 89. 51.
^z Esai. 37. 29.
^a Psal. 17. 8.
^b Zach. 2. 8.
^c Non saxeus, non aeneus, sed igneus, qui & cominus ardeat, & eminus terreat. Theo. in Zach.
^d Zach. 2. 5.
^e Ad exprimendam tenerrimam pietatis sue, tenerrimam (sed & charissimam) partem humani corporis nominavit, &c. Saluian. de provid. lib. 8. c. 4.
Reason 2.

ὅτι δὲ τὰ πα-
χὲν δὲ τὰ τὸ
εἰρησμένους. Πα-
δὲν τὰ δὲ τὰ δὲ
τὰ δὲ εἰρησμέ-
νους. Πέζοντα π χ
παδὲν εἰρησ.

Pindar. Nem. 4.

Quod quisque fecit,
patitur. Sen. Herc.

fur. 3. 2. Non est in-
iuria pati, quod
prior feceris. Sen.

de ira, lib. 2. cap. 30.
- neque enim lex
iustior ulla est,
quam necis artifi-
ces arte perire sua.

Ouid. art. l. 1.

^h Iam. 2. 13.

ἰ^h Ελεῖς δὲ τὸ
τὸ δὲ οὐκ εἰρη-
ος ἀντιδιδόντες, χ
μὴ τὸ δὲ τὸ δὲ
voix πέντες. Clegn
apud Thucyd. l. 3.

^k Misericordiam
qui non prestat al-
teri, tollit sibi.

Petr. chrysol. ser. 42.

ἰ τὸ παρὸν δὲ
χ τὸ ποιεῖται δὲ
τὸ δὲ τὸ δὲ
var tu. Pythia

Glauco apud Herodot. lib. 6. ^m Decreuisti facere? iam perfecisti. Augst. de verb. Dom. 43.

ⁿ Voluntas faciendi reputatur pro opere facti: & actionis crimine cogitatio condemnatur. Pe-
lig. ad Demetr. ^o Nam scelus intra se tacite qui cogitat vltum, Facti crimen habet. Iuuen. sat.
13. ^p Iosu. 24. 9. ^q Fieri dicitur, quod tentatur aut intenditur. Riber. in Amos 9. 5. ^r Que

quia non licuit, non facit; illa facit. Ouid. amor. lib. 3. el. 4. Non dicam pudicam, que aut legem, aut
virum timuit: non immerito in numerum peccantium refertur, que pudicitiam timori prestitit,
non sibi. Sen. de ben. l. 4. c. 14. ^s Matth. 5. 28. ^t Ἦν κατὰ τὴν διάνοιαν μοιχὴ ἔσθι. Clem.

Rom. constit. Apost. l. 1. c. 1. ^u ^v Ioh. 3. 5. ^x Quantum ad te pertinet, occidisti, quem odisti.

Aug. homil. 42. ^y Res mira: ille viuit, tu tamen homicida es; illa casta est, tu tamen adulter es.
Aug. de verb. Dom. 46. & de 10. chord. 3. & de temp. 237. & homil. 5. & 40. & 42. sed &

Cncil. Tolet. II. c. 4.

retaliation, or like-recompence, is most equall. ^s It
is not euill, that they suffer euill, that haue done euill to
others. ^h There shall be iudgement (saith S. Iames)

without mercy to those that would shew no mercy. ⁱ It
is no cruelty to vse them cruelly, that haue shewed
cruelty to others. For ^k he excludeth himselfe from

mercy (saith Chrysologus) that denieth it to another.
^l But they stand guilty of destruction that haue ^m a

purpose to destroy. For ⁿ the bare will alone goeth
with God for the work, and the very endeuour, desire,

yea or ^o thought, for the deed. ^p Balak rose, and fought
with Israel, saith Iosua. And yet the story saith no-

thing so. But ^q that is said to be done, that is either
intended, or attempted, saith Ribera. He did it not,

only because he durst not: and the woman (saith
the Heathen man) ^r that doth not euill, because shee

dare not, when she would do it, if she durst, though
shee doe it not, yet shee doth it. ^s He that looketh but on

a woman to lust after her (saith our Sauour) ^t hath
already in his heart committed adultery with her. And,

^u He that hateth but his brother, (saith S. Iohn) ^x hath
already murdered him in his heart. ^y A strange mat-

ter (saith S. Augustine) the man is aline still, and yet
thou art a murderer: the woman is honest, and yet art

from the Spanish Inuasion.

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thou an adulterer. ² The minding then of destruction, maketh a destroyer. ³ He is guilty of it that doth but intend, or attempt to destroy: and deserueth himselfe to be destroyed. ^b *If a witnesse* (saith God) *shall rise against a man to take his life away from him, you shall euen doe vnto him* (not, as he did, but) *as he would haue done vnto his neighbour.*

The second point of *Instruction.*

Creatura Deo dilectis militans.

Gods creatures fight for those that are Gods; for those that loue him, and whom he loueth; against the enemies of his Church. ^c The Frogs, Flies, Lice, Locusts, &c. fought for Gods seruants against Pharao, and his people. ^d The Starres from heauen fought in their courses against Sisera: and the riuer Kishon swept his armies away, as the Red Sea had done Pharaos before. ^e The Sunne stood still to assist Ioshua in the pursuit of the Canaanites: and ^f the baile-stones slew more of them than the sling or the sword did. ^g And as here with the East-wind doest thou dash to peeces the Ships of the Mediterranean Sea; So ^h the winds fought for Theodosius in that famous battell against Maximus, carrying the darts, and arrowes of his companies full into the faces of their enemies, and returning backe those of their enemies vpon their owne bodies: That which euen ⁱ an Heathen Poet admiring, brake out into that speech; ^k *O how highly art thou beloued of God, whom the heauens fight*

² *Latro est etiam antequam manus inquinet, qui ad occidendum armatus est, & habet spoliandi, atque interficiendi voluntatem. Sen. de beneficiis. l. 5. c. 13. Ille is homicida venenum quo misces die. Idem de constant.*

^{c. 7.}

Instructio 2.

^a *Potest aliquis nocens fieri, quamuis non noceat. Omnia scelera ante effectum operis, quantum culpa satis est, perfecta sunt. Sen. ibid.*

^b *Deut. 19. 19.*

^c *Exod. 8. & 9.*

^d *Exod. 10.*

^e *Indg. 5. 20, 21.*

^f *Iosua 10. 13.*

^g *Exod. 14. 27, 28.*

^h *Exod. 15. 4.*

ⁱ *Iosua 10. 11.*

^j *Vers. 7.*

^k *Milites nobis qui aderat, retulerunt, extorta sibi esse de manibus quaecumque iaculabantur, cum à Theodosii partibus in aduersarios vehementer ventus iret;*

& non solum quaecumque in eos iaciebantur concitatissime raperet, verum etiam ipsorum tela in eorum corpora retorqueret. Aug. de ciuit. l. 5. c. 26. ¹ A Christi nomine alienus. Aug. ibid. ^k Onium dilecte Deo, cui militat Aether; Et coniurati veniunt ad classica venti! Te propter gelidis Aquilo de monte procellis Obruit aduersas acies, reuolutaq; tela Vertit in autores & turbine reppulsi bassas. Claudianus 3. Coss. Honor.

C

for;

for ; and the Winds as thy confederates come in to assist thee ! To thine aid came the boisterous North-wind downe from the Hills, and bare downe before thee the troopes that came against thee, with whirling blasts repelling their speares, and retorting their arrowes, and darts upon their owners.

The Reason hereof.

Reason 1.

¹ P^{sal}. 50. 5.

^m Κοινὰ φίλων
πάντα. Eurip. E-
lectr. & P^{oeniss}. &
Orest. Amicorum
inter se communia
sunt omnia. Ter.
Adelp^h. 5. 3.

ⁿ 1 King. 22. 4.

² Chron. 18. 3.

^o Dominus exerci-
tuum. Amos 4. 13.
verse 8.

^p Vide Dauidem
Kimchi in Radic.

^q הַיְלִיחַ

מַעֲלָה

הַיְלִיחַ

מַטָּה

^r Cepie tam infe-
rres, quam su-
perne. Mercer.

^t P^{sal}. 34. 7.

^u Pius assident ;
impios obsident.
Ambros. in P^{sal}.

Reason 2.

^x P^{sal}. 119. 91.

^y P^{sal}. 104. 4.

1. The Saints are in league, and confederacie with God. ¹ Gather me my Saints (saith he) that haue made a league with me. Now as Princes that are in league of amity together, may haue the ^m free vse of either others forces at need : ⁿ My horses (saith Iehosaphat to Abab) are as thy horses ; and my people as thy people : thou mayest vse them as thine owne. So the godly being in league with God, may haue all his forces, and armies for their helpe, and assistance, whensoever need shall be. And what are all the Creatures but Gods hoasts ? He is ^o the Lord of Hoasts : and (as ^p the Rabbines well obserue) hee hath two generall troopes, as his horse, and foot, ^q the upper troope, and ^r the lower troope, or ^t the creatures aboue, and the creatures beneath, all ready prest to be employed, in warres, either defensiuē, or offensiuē, for the safegard of his fauourites, or the destruction of their opposites. Euen ^u the Angels themselues (saith the Psalmist) pitch their tents about those that feare God, &c. ^v they lye in garrison, about the godly, to defend and deliuer them ; they lie in campe against their enemies to offend, and to destroy them.

2. What are the Creatures, but Gods Sergeants at Armes to arrest, and attach Rebels ? ^x All the creatures (saith the Psalmist) are at his seruice. ^y The winds.

from the Spanish Inuasion.

II

winds are his messengers, and the fire and flame his ministers. And ² the haile, and snow his officers, and the executioners of his word: they serue him all, and they do his will, though ^a they know not what they doe. But they rebell against God himselfe (as we haue heard ^b before) that are vp in armes against any of those that be his: whom he hath vnder- taken the protection of; and concerning whom he hath giuen so expresse a charge by the *Psalmist*, ^c *Touch not mine Anointed*; that is, any one of mine holy ones. The place is commonly misvnderstood; not spoken of *Kings* directly (though ^d concerning them also, as being in a more speciall maner ^e *Gods Anointed*;) but to *Kings* (^f *He rebuked euen Kings for their sakes*) in the behalfe of his *Saints*, by him ^g spiritually anointed to be ^h *Kings*, and *Priests* to him. These being in such maner his, the *Creatures* are all as his *Purseuants*, and his *Sergeants at Armes* to apprehend, and attach them all that make head against them, and ⁱ against himselfe in them; and either to bring them in, or to make his charge good vpon them, by destroying them, as he did ^k *Senacheribs* hoast, in the place.

The third Point of Instruction.

Est ciuitas Dei, Deus quam protegit.

It is the *Citie of God*, that ¹ God thus protecteth. ^m *In the Citie of the Lord of Hoasts*; (saith my Text) *in the Citie of our God*. And before, ⁿ *Great is the Lord, and greatly to be praised in the Citie of our God*: ^o *In her Palaces it is that God is knowne for a sure re- treat*. It is ^p *Ierusalem*, that God is a wall of fire a- bout. And vpon them it was that ^q *fire fell downe*,

C 2

and

² *Psal. 148. 8.*

^a *Nec operis sunt conscie. Bern. de grat. & lib. arb.*

^b *Poins I.*

Reason I.

^c *Psal. 105. 15.*

^d *1 Sam. 24. 7.*

^e *& 26. 9, 11.*

^f *Psal. 89. 20.*

^g *Psal. 105. 14.*

^h *2 Cor. 1. 21.*

ⁱ *Apoc. 1. 6. & 5.*

^j *10. & 20. 6.*

^k *1 Pet. 2. 9.*

^l *Insestantur vos & in vobis Deum. Saluian. de prouid. l. 8. c. 4.*

^m *Esai. 37. 36.*

Instruction 3.

¹ *Esai. 37. 35.*

^m *Verse 8.*

ⁿ *Verse 1.*

^o *Verse 3.*

^p *Zech. 2. 5.*

^q *Apoc. 20. 9.*

and deuoured them, that beset the beloued Citie.

The Reason hereof.

Reason 1.
z Psal. 132. 14.

1. It is the place of Gods residence, where hee especially resideth, *This is my rest for euer* (saith he) *Here will I dwell, for I take delight in it.* And Princes, though they haue a generall care of their whole kingdome, yet *z* a more speciall care of the places of their principall abode.

Reason 2.
t Deut. 9. 29.
u 1 King. 21. 3.

2. It is Gods inheritance. *z* *They are thy people and thine inheritance,* saith Moses. And we know how loth men are (witness *u* Naboth the Iisrelite) to lose, or to depart with their inheritance, or any part of it.

Reason 3.
x Esai. 5. 7.
y Esai. 27. 3.

3. It is Gods Vineyard. *z* *Surely the Vineyard of the Lord of Hosts is the house of Israel; and the men of Iuda his pleasant plantation.* And his Vineyard hee saith *y* *he will keepe, and watch continually night and day, without any moment of intermission, that no enemy assaile it, that none breake into it, to make spoile and hauocke of it.*

Reason 4.
z Cant. 4. 12.

4. It is Gods Garden. *z* *My Sister, my Spouse, is as a Garden inclosed.* And we know how carefull men are of any place to fence and pale in their Gardens, whatsoeuer place else, field, or Orchard, they suffer to lie open. Nor let vs thinke that God hath any whit lesse care of his, which hee delighteth so much in.

Obiection.

But how commeth it to passe then (may some say) that the Psalmist complaineth in that manner? *O Lord the Heathen are come into thine inheritance, they haue made Ierusalem an heape of stones, &c.*

I answer. 1. ^a Beth-el sometime becommeth ^b Beth-auen. ^c The faithfull Citie sometime turneth Harlot. And it is iust with God then ^d to cast her off; ^e Shee kept not couenants with me, and I cast her off, saith the Lord.

2. Gods children sometime grow ^f wanton, and prouoke God to wrath. In which case God vseth the wicked as ^g rods, and scourges to correct them with. ^h Ashur (saith God by the Prophet Esay) is but the rod of my wrath. ⁱ Euen they also (saith Gregory) worke for him, yea, and for them (though ^k they are not aware of it) that in such cases fight both against him and them.

3. Euen in the deepest of their distresses God ceaseth not to regard them: ^l Hee neglecteth them not, when hee seemeth most of all to neglect them. Though ^m Sion complaine that God had forgotten her: yet God assureth her that ⁿ he could no more forget her, than any Mother could her childe. ^o He carried her picture about him engrauen on the palmes of his hands, and her wals were euer in his eyes. And, ^p Albeit (saith God) I haue cast them far off among the Heathen, and haue scattered them into many countries, yet will I be as a little. ^q Sanctuary vnto them in all places, wherefoeuer they shall become.

And so passe we to the fourth, and last point of Instruction.

Ecclesia Dei, nunquam dimouebitur.

^r Gods Church maugre the ^s malice of all her ^t many, and ^u mighty aduersaries, shall neuer be vtterly rooted out, or destroyed. ^v They that trust in the Lord shall be as mount Sion, that standeth fast, and can neuer

Solution 1.

^a The house of God.

Gen. 28.19.22.

^b The house of vanitie.

Hosk. 5.8. & 10.5.

Solution 2.

^c Esai. 1.21.

^d Esai. 50.1.

Ier. 3.8.

^e Heb. 8.9.

^f Hesh. 4.16. *Tanquam indomita inuenca. Quae velut latis equis trima campis ludit exultim, metumq. tangi.*
Horat. car. 3.11.

Solution 3.

^g *Utitur Deus creatura rationali, sed malenola tanquam discipline virga.*

Bern. de lib. arb.

^h Esai. 10.5.

ⁱ *Eius consiliis militant, etiam qui eius consiliis repugnant.*

Greg. mor. 1.6.c.14.

^k Esay 10.7.

^l *Deus suos non negligit cum negligit.*

^m Esai. 49.14.

ⁿ Ibid. 15.

^o Ibid. 16.

^p Ezek. 11.16.

^q Esai. 8.14.

Instructio 4.

^r Psal. 25.19.

^s Psal. 3.1. & 69.4.

^t Psal. 18.17.

& 69.4.

^u Psal. 125.1.

^a Matth. 16. 18.

^y Apoc. 2. 5.

^z Esai. 60. 19, 20.

^a Apoc. 12. 14.

^b Heb. 11. 38.

^c Apoc. 12. 14.

Reason 1.

^d Verse 8.

^e Psal. 46. 5.

^f Zach. 2. 5.

^g Psal. 125. 2.

^h Coeli sancti & iusti: sancta anima omnes, in quibus habitat Deus, & quae factae sunt sedes eius. Aug. in Psal. 18. & 49. & 67. & 96. & 122. Esai. 57. 15. & 66. 1, 2. Caelum Ecclesia est. Tychon. in Apoc. 11. 19. & 12. 1.

Reason 2.

ⁱ Matth. 16. 18.

^k 1 Cor. 10. 4.

^l Psal. 18. 31.

^m Esai. 26. 4.

ⁿ 1 Cor. 3. 11.

^o Esai. 28. 16.

^p Quod Bellarm. blasphem. me Papa tribuit in praefat. ad lib. de Pont. Rom.

^q Matth. 7. 27.

neuer be remoued. ^z Vpon this Rocke (saith our Sauiour) will I build my Church, and the gates of Hell shall neuer preuaile against it. The ^y Candlesticke may be remoued from place to place; but ^z the light it selfe can neuer be put out. The ^a Woman may be hunted, and chased into ^b the Wildernesse; but neuer driuen vtterly out of the World. In the very Wildernesse will ^c God prouide a place for her, where shee shall be safe, and finde succour, till it please him to bring her abroad againe.

The Reason hereof.

1. ^d God establissheth it, (saith my Text) and therefore standeth it fast for euer. ^e God is in the midst of it: and therefore shall it not stir. Yea ^f he is not in the midst of it only, but round about it too. ^g As the Hilles stand about Ierusalem, so standeth God about his people from henceforth and for euermore. He is about it to protect it; in the midst of it to support it. Hee that vpholdeth the Heauens, vpholdeth it: for this is indeed his ^h Heauen vpon earth. And as soone may men, or deuils pull downe Heauen it selfe, as destroy it.

2. ⁱ Christ himselfe hath built it, and he hath founded it vpon himselfe. For ^k hee is the ^l only true Rocke, the ^m Rocke of eternity; the only ^o sure foundation, that his whole Church is built vpon. And what he buildeth can by no created power be pulled downe againe; the house that is built vpon that Rocke cannot be ouerthrowne. ^p Though the winds rose, and the raine fell, and the floods came, and beat all together vpon that house, yet the frame fell not, because it was founded vpon that Rocke. It is Christs Master-peece;

peace; that that he would shew his Deity, his diuine Power in. Would you haue me (saith Chrysostome speaking to the Iewes) proue vnto you, that Christ Iesus is God? what needs it? ^a You your selues wander vp and downe, the whole world ouer, preaching, and publishing his Deity to all those that consider in what sort you continue, and yet continue too, euersince that impious act of yours, in the crucifying of him. You goe branded with deepe and conspicuous markes of his wrath, and vengeance wheresoeuer you abide. But would you yet see some other pregnant prooffe of his Deity? Let this one serue for all. ^r What he razeth, none can reare againe; what he reareth, none can raze againe. He pulled downe your Temple, and it could neuer be built againe. He hath built him a Church, and it could neuer be pulled downe againe. It is a memorable story, and the more remarkable, because recorded (besides diuers others of ^r our owne,) by ^r an Heathen man also, one no friend to Christians, a traducer of Constantine, and an admirer of Iulian. Iulian, that wretched Apostata, to spite the Christians, whom he had professed himselfe formerly to be one of, but now hated most extremely, ^u called the Iewes to him, and asked them, why they did not now sacrifice as in times past they had wont to doe. They made him answer, that by their ^x Law they might not sacrifice any where but in the Tem-

9 Luke 21. 24.
Αλλῆται καὶ πλανή-
τες, οὐραδέες καὶ
μεταβάται, ἀπει-
χόντες πανταχῶς,
ἐδῶν πατριῶν καὶ
νόμων καὶ πολιτείας
ἡλλοτερωμένοι, ἐν
αἰχρῇ καὶ κόλῳ
καὶ πικρίᾳ. Chry-
sost. quod Christus
Deus. Ejus ipsius,
cuius fuerunt ne-
gatores, persecuto-
res, interfectores,
ubique sunt testes.
Aug. epist. 59. & in
Psal. 39. & 56. &
58. & de temp. 31.
Nulla turpior ser-
uitus grauiorque,
quam seruitus Iu-
deorum, quam quo-
cunque ierint post
se trahunt, & ubiq;
Dominos offendunt
suos. Bern. de consi-
der. l. 1.

^r Ὅτι ὡς ὁδοῦν-
σεν ὁ θεὸς καὶ δειλεῖν
καὶ ὡς ὁδοῦν-
σεν ὁ θεὸς καὶ δειλεῖν
καὶ ὡς ὁδοῦν-
σεν ὁ θεὸς καὶ δειλεῖν
καὶ ὡς ὁδοῦν-
σεν ὁ θεὸς καὶ δειλεῖν
καὶ ὡς ὁδοῦν-
σεν ὁ θεὸς καὶ δειλεῖν

αὐτὸν διὰ αὐτῶν. καὶ τέλει τοὺς κατὰ καὶ ἐπὶ αὐτὸν ἀναστῆσαι δύνανται. Καὶ τοὶ καὶ ταῖς
καὶ δειλεῖν ἐπαχέριται, ἀλλ' ἐκ ἰσχυρῶν. καὶ αὐτοὶ ἀναστῆσαι ἐπὶ αὐτῶν, ἀλλ' ἐκ ἐδω-
δωται. Chrysost. quod Christus Deus. ^r Greg. Naz. in Iulian. orat. 2. Chrysost. contr. Iud. orat. 2.
& quod Christus Deus, & in Matth. hom. 4. Ambr. ad Theodos. epist. 29. Theodoret. hist. eccles.
l. 3. c. 20. Cassiod. hist. tripart. l. 6. c. 43. & alij. ^r Ammian. Marcellin. hist. l. 23. ^u Greg. Naz.
Chrysost. & Theodor. ^x Deut. 12. 5, 6, 12, 13, 14.

⁊ Templum in flau-
rare sumptibus co-
giabat immodicis,
negotiumq; matu-
randum Alypio de-
derat. Cum itaque
rei idem fortiter in-
flaret, iuuareque
provincie rector.

Ex c. Ammian. l. 23.

² Οἱ ὃ πάντες
σωέειδον, καὶ χρί-
ματα καὶ οὐρε-
μίας εἰς τὴν οἰκο-
δομίαν οὐρεσφεί-
εοντες. Theodor. l. 3.

c. 20. καὶ ἐπὶ πολλῇ
καὶ οὐρεμίας οὐ-
ρεσφείεοντες. Greg. Naz.
felic. 2.

³ Ἀλλ' αἱ τὴ θεῶ
ψῆφοι πάντων ἐστὶ
δυνατότεραι.

Chrysost. contr.

Ind. 2. Καὶ ἀμύ-
χανον τὰ τῇ θεῶ
δοξαῖν. ἡμεῖς
δυναμὴν ἐν θεῷ
ὡς παρὰ τὴν
ποτέ. Esai. 14. 27.

Ibid.
⁴ Ἀνεμοὶ βίαιοι
καὶ σφοδρίοι καὶ κα-
ταιγίδες καὶ λαίλα-
πες πύσας ἀδρόως
καὶ τὴν ἐδαφάν.

Theodor. l. 3. c. 20. Vis magna ventorum repente spirans, tempestatesque ac procelle subito factæ,
quicquid congregatum fuerat, disperferunt. Cassiod. l. 6. c. 43.

⁵ Πῦρ ἐκ τοῦ θεοῦ δεμελίων ἐμπη-
δῆσαν πάντας οὐτὸς ἀνέλασεν. Chrysost. quod Christus Deus. Κατέφλεξε τὴν πόλιν, καὶ
τῆς ἀγῆρας φιλονεικίας ἐσηύεν. Ibid. Metuendi globi flammæ prope fundamenta crebris
assultibus crumpentes, fecere locum exustis aliquoties operantibus inaccessum. Ammian. l. 23.

⁶ Hocq; modo elemento destitutus repollente cessavit inceptum. Ibid.

ple at *Ierusalem*: which since therefore it was ru-
ined, they had ceased to sacrifice, and must so doe
till it were reedified. Hereupon *Iulian* told them
that they should haue their *Temple* est-soones built
again, if they would; and to that purpose ⁊ hee
sent one *Alypius* into those parts furnished with
much treasure for the dispeeding of the worke, and
withall caused the *Gouernour* of that *Province* to as-
sist him all that might be therein. Nor were the
Iewes therein backward, ⁊ who flocking together
out of all quarters, raised a great masse of *money*,
and prouided abundance of *materialls*, for the set-
ting forward of so much, and so long desired a
worke. But ⁊ no might, or industry of man is able
to preuaile against *God*, or to effect that, that he will
not haue done. When all things were prepared
now, and they began to fall to their businesse; First
there arose ⁊ strange *stormes*, & *whirle-winds*, that
dissipated, and spoiled their *materials*. And after
that, when yet they attempted to doe something,
⁊ fearefull *balls of fire*, not falling downe from *hea-*
uen, but bursting out of the very *ground* beneath,
and that so oft as they assayed to go on with their
work, ripped vp what they had wrought, and burnt
vp the *work-men*, in so much that none durst any
more approch the place, and so the very ⁊ *elements*
(saith that *Heathen man*) *obstinately making head*

against

against them, they were at length enforced wholly to giue ouer their *enterprize*. Thus was no power of man able to *raise* what he had *ruined*; nor shall any power euer be able to ruine what he hath *raised*. In stead of the *Temple* that he ruined hath he *erected* his *Church*; which vnlesse the *Rocke* may be remoued that it is built vpon, shall no power of man, or deuill be able euer to ouerthrow. Though all the wicked in the *world*, and all the *Deuils* in *hell* to them, conspire together in one, yet as soone shal they be able to driue *Christ* himselfe out of *heauen*, as to destroy vterly and root out his *Church* here vpon *earth*.

Thus you see then these foure *Points* of *Instru- Recapitulatiō.*
ction plainly, and euidently proued vnto you. *Points 4.*

1. That they seeke their owne ruine, that seeke the *Point 1.*
ruine of Gods children.

2. That Gods Creatures are ready prest to assist those *Point 2.*
that be his.

3. That it is the Citie of God, that God thus prote- *Point 3.*
cteth.

4. That this Citie, or Church of God shall neuer be *Point 4.*
utterly ouerthrowne.

Let vs now proceed to the *Vses* that of these *Vses 4.*
Points may be made.

And first this *Text* may be to the enemies of Gods *Vse 1.*
Church, as ^e those knuckles of a mans hand were to *of*

Baltasar, to write them their destiny; or as ^f *Daniel* *Point 1.*
was to him, to reade it vnto them; to informe them,

what the end and issue shal be of all their plots and ^e *Dan. 5. 5.*
^f *Ibid. 24, 25.*

proiects against the *Church* of God. In plotting, and ^{*} *Suo sibi inuentio*
arcessunt malum.
proiecting the ruine of it, they ^{*} plot and proiect *Plant. Ambitu.*

D

but

but their owne confusion: Nor shall their *plots*, and *proiects* take (as they hope) against it, but they shal take (which they, it may be, little deeme, or once dreame of) against themselues. ^e God will shew himselfe to be God indeed by *executing of Iudgement*, in causing them to be ^h *ensnared*, and caught in the *worke of their owne hands*, ⁱ in a *snares* of their owne setting, ^k in a *net* of their owne weauing: in causing ^l *Haman* to be hanged on that *Gibbet* himselfe, that for *Mordecai* he had erected, & bringing him, and ^m his whole House, to destruction by those meanes, whereby ⁿ he sought the destruction of the whole *Iewish Nation*.

^e Psal. 9. 16.

^h Ἀμφ' ἔργοις πα-
λάμης σφετέρης
πεπέφνται ἀλι-
τρός. Apolinar. ἐν
ἐνὶ ἔργμασι χει-
ρὸν αἰρῆται.

Dolfeius.

ⁱ Psal. 9. 15.

^k Ἐάλως οἷς ὑ-
φίνας ἀρῶσι.
Theodoret. dialog. 1.
c. 24.

Application.

^l Ester 7. 9, 10.

Prou. Ebr. Cippum
occupauit ipse, quē
fecit, faber. Druf.
decur. 1. adag. 4.

Et Lat. Gestat fa-
ber, quos fecit ipse,
compedes. Aufon.

πίδας χαλκῆς
αὐτοῦ. Theogn.

^m Ester 9. 10, 13,

¹⁴

ⁿ Ester 3. 6.

^o Verse 8.

^p The powder-
plot &c.

^q Iudg. 5. 31.

Vse 2.

of

Point 2.

^r Psal. 21. 11.

^s 1 Sam. 18. 17.

In this kinde may we well say, ^o *Sicut audiuimus, sic & vidimus*; What wee haue heard we haue seene; both in that deliuerance that through Gods goodnesse this day we suruiue to celebrate, and in ^p diuers others also. They that came to sinke vs, were sunke themselues. They that thought to blow vs vp, were some of them blowen vp themselues. They that plotted the ruine, and confusion of our estate, brought ruine and confusion vpon themselues, and theirs. ^q *So let all thine enemies perish, O Lord. But let those that loue thee*, and stand for thee, *be as the Sunne when he shineth in his full strength*.

Secondly, it may serue as to discourage the *Aduersary*, so to encourage the *godly*. As to discourage the wicked from attempting ought against Gods Church, (^r *They intended euill against thee*, saith the Psalmist; but they were not able to effect it) so to encourage those that ^s *fight Gods battels*; they cannot want helpe. *Heauen and earth fighteth for them*.

Though

Though they may seeme the weaker side, and to haue fewer assistants, yet ^c Gods power is perfected, and appeareth most in mans weaknesse: And if wee had eyes to see it, we might see ^u more with them than against them: ^x which way focuer they turne themselues, they might see helpes alwayes at hand; ^y God himselfe, and all the ^z creatures of God, ready prest at Gods becke ^a to attend them, ^b to assist them, ^c to guard them, ^d to fight for them, ^e to oppose those that fight against them.

And here we may againe sing, ^f *Sicut andini- mus, sic vidimus; What we haue heard we haue scene.*

^g The winds, and the Seas fought for vs, when time was; the one dissipated and scattered, the other swallowed vp, and deuoured those, that came with hope to haue dissipated, and ^h with open mouth to haue swallowed, drowne, and deuoured vs. ⁱ Blessed be God, that gaue vs not up as a prey vnto their teeth.

Thirdly, is it the Citie of God, that God thus protecteth? Then learne we the reason hence why God hath in this manner done for vs. It is for his Church among vs, his Name called vpon, his Gospell professed by vs, his worship retained with vs. And certainly (obserue we, and we shall vndoubtedly find it to be so that) since Gods truth and Gospell established with vs, and that Romish Idolatrie expelled from among vs, this Iland of ours hath enioyed the quietest, the peaceablest, the most prosperous times, that euer it did, for so long time together, at any time, that any memory of man, or record of story can be produced of, notwithstanding all the power that

^c 2 Cor. 12. 9.

^d 2 King. 6. 16.

^e 2 Chron. 32. 7.

^x Quocunque se-
verit, ibi te vi-
deat. Sen. de benef.

^y Psal. 46. 1.

^z Job 5. 23.

^a Psal. 91. 11.

^b Dan. 10. 12, 13.

^c Psal. 34. 7.

^d Iudg. 5. 30.

^e Exod. 23. 28.

Application.

^f Verse 8.

^g Quam bene te,
ambitio, mer sit, va-
nissima, ventus?

Et tumidos tumide
vos superastis aque?

Quam bene totius
raptores orbis ama-
ros, Hausit inex-
hausti in fla vorago
maris? I beod. Beza.

Vse 3.

of

Point 3.

^h Psal. 27. 2.

ⁱ 124. 3.

ⁱ Psal. 124. 6.

k 2 Th. 2. 3.

l Deus bona dat, ut
boni sumus. Nos ubi
bona accepimus,
mala cumulamur.
Saluian. de prouid.
l. 3.

m Hosh. 4. 7.

n Ideo deteriores
sumus, quia melio-
res esse debemus.
Saluian. Ibid.

o Ingentia benefi-
cia, ingentia flagi-
tia, ingentia suppli-
cia. Magdeburg. in
prefat. ad Centur. 5.

Vse 4.

of

Point 4.

p Dan. 8. 24, 25.

Apoc. 13. 6, 7.

q Jer. 31. 35, 36,

37. & 33. 20, 21,

25, 26.

r Exod. 3. 2.

l Φοίνικ' & ἔυλον, αὐτὰ ἀναστὰς ἐμπεδὸς λαυρὴν μέλιτος, & κατὰ δαλιδωρὸν ἐνδιδωσιν, ἀλλὰ
κρυπτεῖται ὡς τὴν ἀντίον &c. Plut. sympo. l. 8. q. 4. r Ἄρκος τοῖς δαίσι, κατὰ δαίσιον δ' ἐκ
ἐδωκέν. Sibyll. Mergitur interdum, sed non submergitur unquam. Merses profundo, pul-
chrior euenit. Lucere; multa proruēt integrum cum laude victorem. Horat. Carm. 4. 4.

that ^k Man of sinne, and all his adherents were able to raise vp against vs. And as many strange deliuerances hath God vouchsafed vs, as euer any Nation vnder the cope of heauen had. Oh that our thankfulnessse to God were in any good measure proportionable to Gods goodnesse towards vs. But it is to be feared, that that of Saluian is too too true of vs; ^l God giueth vs good things, to make vs good: but wee when we haue receiued good from God, retorne euill againe to him. And that of Hosea, ^m As they were increased, so they sinned against me: and I will turne their glory therefore into shame. Which if it be so; let vs remember, that as the same Saluian saith, ⁿ Therefore are we worse than others, whom God hath not done the like for, though we be no worse, if but as bad only, because we ought to be better. So, as the Centurists obserue, ^o great blessings, seconded with grieuous sinnes, will at length draw downe extraordinary iudgements. And it had beene better for vs neuer to haue had such deliuerances, if we be not carefull to shew our selues truly thankfull vnto him, that hath wrought so great deliuerances for vs.

Fourthly, it may teach Gods Children not to be dismayed, if the enemies of Gods Church seeme sometime ^p to preuaile against it. For ^q they shall neuer be able to root it out for all that. Gods Church is as ^r the bush, that burnt, and consumed not, as ^l the Palme-tree, that spreadeth, and springeth vp the more it is oppressed: as ^r the bottle, or bladder, that may

be

be dipped, but cannot be drowned: as ^a the Oke, that taketh heart to grace from the *maines* and wounds giuen it, and *sprouteth* out thicker than before. ^x The blood of the Martyrs is the seed of the Church; it springeth againe as ^y the *Phœnix* doth out of her owne ashes, or as ^b the *Hydra* rather repaireth her selfe out of her own losses with a much more plentifull increase. ^c The more *Pharao* oppressed the *Ebrewes*, the more they increased, and the mightier they grew. The *Children of God* in the *Word* are compared especially to two sorts of silly creatures, to ^d *Doues*, and to *Sheepe*. ^e No fowle more preyed vpon by *Eagles*, *Haukes*, *Vultures*, and other birds of prey, than the poore *Pigeon*. And yet, ^f let those rauenous fowles (saith *Optatus*) consume neuer so many of them, there will be a greater number of *Doues* still, than of any kind of them. There is more *Doues* than *Haukes*, or than *Kites*, for all that. Againe, for the *Sheepe*, it is one of the filliest creatures that is, and most vnable to defend it selfe: neither is it vnknowne to vs (to spare to speak ^g how they are preyed vpon in those places where

sic morte inuentam. Claudianus in Stilic. l. 2. De Palma quadam in Chora mirum accepimus, cum Phœnice aue, quæ putatur ex huius palme argumento nomen accepisse, exori, ac renasci ex seipsa. Plin. hist. nat. l. 13. c. 4. Hinc error Tertulliani enatus, qui illud Psal. 92. 12. cœs pœvix Græcè, de aue (non arbore, Hebraicæ linguae ignarus) intellexit, quæ se funerans renouat, natali fide decedens atque succedens iterum. Lib. de resurr. Si tamen ut creditur de sua morte renascitur. Aug. de orig. anim. l. 4. c. 20. Vide & Clement. Apost. constit. l. 5. c. 7. Plin hist. nat. l. 10. c. 2. Oppian. de aucup. Orum in hieroglyph. Claudian. & Lactant. nom. carm. de Phœnice &c. ^b Non hydra secto corpore firmior vinci dolentem creuit in Herculem succisa serpens cæde se reparans sua. Sen. Med. 4. 1. ^c Exod. 1. 12. Sic sœuum græcum quo peius tractatur, prouenit melius. Plin. hist. l. 18. c. 16. ^d Cant. 2. 14. & 6. 9. Matth. 10. 16. ^e Vt fugit accipitrem penna trepidante columba, Vt solet accipiter trepidas urgere columbas. Ouid. Met. l. 1. ^f Quantum vult consumat edacitas vulnrum, tamen maior est numerus columbarum. Optat. contr. Parmen. l. 2. ^g Ier. 50. 6. Esai. 56. 9. 1 Sam. 17. 34. Ezek. 34. 5. In prædam lupis ferisque reliquis expositi sunt cum primis ouium greges. Spm. de prouid.

^a Duris ut illex
tonsa bipennibus
per darana, per cæ-
des ab ipso ducit
opes animamq, ser-
ro. Ibid.

^x Sanguis Marty-
rum semen Ec-
clesiæ. Plures efficiunt,
quoties metimur a
vobis. Semen est
sanguis Christiano-
rum. Tertull. ap-
log. Sparsus est san-
guis iustus: & illo
sanguine tanquam
seminatione facta
seges surrexit Ec-
clesiæ. August. in
Psal. 39 veritas per
orbem terræ pullu-
lauit fecundius,
cùm in Martyrum
sanguine sereretur.
Idè Ciuit. l. 2. c. 7.
^y Vna est quæ re-
paret, seque ipsa
refeminet ales.
Ouid. met. l. 15.
Facunda reparat

^h Pſal. 44. 11, 22.

Ier. 12. 3.

*Omniū hominū cib⁹
frequentiffimus, ut
nullus fere alius in
lanienam veniat.*

Spin. *ibid.*

ⁱ *Seuiſſima inter
eos peſtis graſſatur.*

Ibid.

^k *Ille caternatim
dat ſtragem. Afri-
can. in Geopon.*

^l *Vnicum duntaxat
quotannis parit.* Spin.

^m *Nullum animal
frequentius in agris
occurrit. Idem.*

^{*} *Oves olim mite
pecus, nunc tam in-
domitum & edax,
ut homines deuor-
ent, oppida diru-
ant. Th. Morus
Vtop. l. I.*

ⁿ Pſal. 23. 1, 2. &

74. 1. & 77. 20. &

79. 13. & 80. 1. &

95. 7. & 100. 3.

Eſai. 40. 11. & 63.

11. Ier. 23. 1, 3. &

31. 10. & 49. 20. &

50. 6.

Question.

Ezek. 34. 22, 23,

31. & 36. 37, 38.

& 37. 24, 26.

Answer.

Mica 2. 12. & 7.

14. Zach. 9. 16. &

10. 3. & 11. 7, 11.

& 13. 7. Matth. 10. 16. & 9. 36. & 26. 31. & 25. 32, 33.

Iohn 10. 2, 3, 4, 7, 8, 11, 12,

15, 16, 26, 27, 28.

Wolues, and Beares, and Lions, & other wilde beaſts are riſe) how many of them are ^h ſlaine for mans uſe; no one ſort of creatures commeth ſo frequent to the *Shambles* as they; they come not by one, or two, but they are driuen by troopes thither; as alſo how many of them die by diſeaſes; they are ſubieſt to ⁱ rots, and murreons, that ^k make hauocke of them by whole ſale; nor are they naturally ſo fruitfull as many other beaſts are, and thoſe of prey by name, ſome of them, as the *Fox* and others, that bring diuers at a litter, whereas ^l the *Ewe* hath uſually but one. And yet for all this wee ſee what ^m plenty there is euery where of them. We may ſee ^{*} *Sheepe* eat out *men* in many places among vs; and whole *Townes* by them depopulated and turned into *Sheepe-walkes*. Such a *providence of God* is there in the *preſervation*, and *increase* of that *Creature* that ſo ⁿ oft he compareth his *Church* and *Children vnto*, whom he hath taken into his ſpeciall and peculiar *protection*; and whom therefore their cruell *Aduerſaries* ſhall no more be able to root out, than the *Hawkes* able to deſtroy all the *Doues* that are, or the *Wolues* to woory, and ſlay all the *Sheepe* in the *World*.

Yea but (may ſome ſay) may we in this Land then be ſure euer of ſuch ſafetie, neuer to be ouer-runne, or rooted out?

No: It is *Gods Church* in generall, not this or that *Church* in particular, that is ſure thus conſtantly to continue. Now *Gods Church* is not confined to this,

or that place; nor is Gods protection tied vnto, or entailed vpon this, or that people. We haue ^o no promise of protection longer than wee continue Gods portion. Wee haue ^p no better euidence, nor assurance than the Iewes had: ^q Here (saith God) shall be my rest for euer. And, ^r God will establishe it for euer. And, ^s I will destroy all that rise against it. And yet wee know ^t what is become of them at this day, ^a Their habitation is left desolate. And ^b The wrath of God (saith the Apostle) is come vpon them to the utmost. It is true indeed, that ^c God neuer leaueth any, but those that leaue him. But if ^d Salomon leaue God, and build Temples for Milcom, and Chamos; God will leaue him, and raise vp aduersaries on al sides against him. If ^e Ezekiaes heart be lift vp; ^f God will pull him downe againe. If ^g the holy Citie become an Harlot, or a ^h Stewes (as he speaketh) no reason but that God should ⁱ abandon it, and giue her ^k a Bill of diuorce, and ^l deale with Abolah, and Abolibah, as adulterous women are wont to be dealt with. If Gods Vine grow not ^m barren only, but beare ⁿ bitter, ^o noysome, and ^p poysonfull grapes; it shall be a iust thing with God to ^q plucke vp her hedge, and ^r lay her waste, ^s as a wilde wildernes, or ^t to cut her downe, and ^u cast her into the fire. If ^v Israel begin to looke backe into Egypt; it shall be iust with God ^w to bring backe his Israel that was, into their former Egyptian bondage againe. If the Hebrewes liue in those abominable courses ^x for which God cast out the

^o Psal. 119. 57. 94.
^r Jer. 2. 3.

^p 1 Cor. 10. 1-12.

^q Psal. 132. 14.

^r Verse 8.

^s Psal. 89. 23.

^t Esai. 41. 11, 12.

^u Luk. 19. 44.

^v 2 I. 24.

^w Matth. 23. 38.

^x 1 Thess. 2. 16.

^a Deus nisi deserentem se non deserit, priusquam deseratur neminem deserit. Aug. ad imposs. sibi art. 7. Recessurum non deserit antequam deserat. Ibid. 14. Non enim nos deserit fons, si nos fontem non deseramus. Idem in Ioan. 32.

^b 1 King. 11. 7, 9.

^c 2 Chron. 32. 25.

^d Esai. 39. 6, 7.

^e 2 Chron. 32. 26.

^f Esai. 1. 21.

^g Jer. 3. 2. & 9. 2.

^h Facta est urbs tota lupanar. Iuuen. sat. 1. Vnus gurgis omnium gula: vni pene lupanar est omnium vita. Saluim. de pron. l. 7.

ⁱ Jer. 7. 29. & 12.

^k Jer. 3. 8.

7.

^l Ezek. 13. 36, 45, 47. ^m Hoshea 10. 1. ⁿ Dent. 32. 32. ^o Esai. 5. 2. ^p Dent. 32. 33.

^q Esai. 5. 5. ^r Psal. 80. 12. ^s Esai. 5. 6. ^t Jer. 12. 11. ^u Jer. 9. 11, 12. ^v Matth. 3. 10. & 7. 19.

^w Luk. 13. 7. ^x Ezek. 15. 4, 6. ^y Numb. 11. 5. & 14. 3, 4. ^z Dent. 28. 68. ^{aa} Levit. 18.

24, 25. ^{ab} Dent. 18. 12.

Canaanites,

^y *Leuit. 18. 28.*

^z *Ezek. 5. 6. & 16.
47, 48.*

^a *Ezek. 7. 24.*

^b *Ezek. 16. 51, 52.*

^c *Ezek. 7. 21.*

^d *Ier. 25. 28, 29.
Rom. 11. 20, 21.*

^e *Deut. 32. 9.*

Exod. 19. 5, 6.

^f *Deut. 26. 17, 18.*

Ier. 7. 23. & 31.

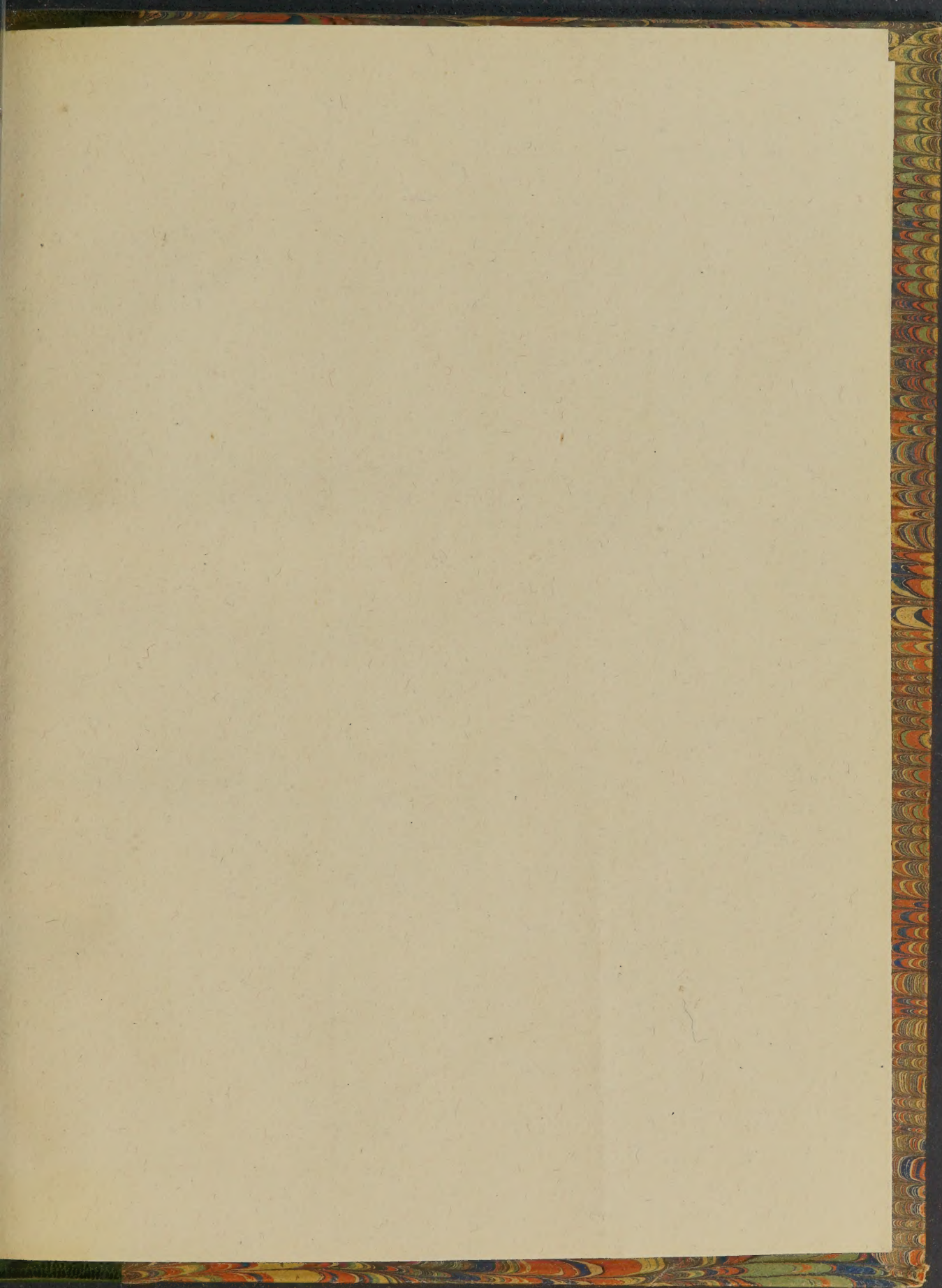
^g *Semen sanctum
statum ex terra.*

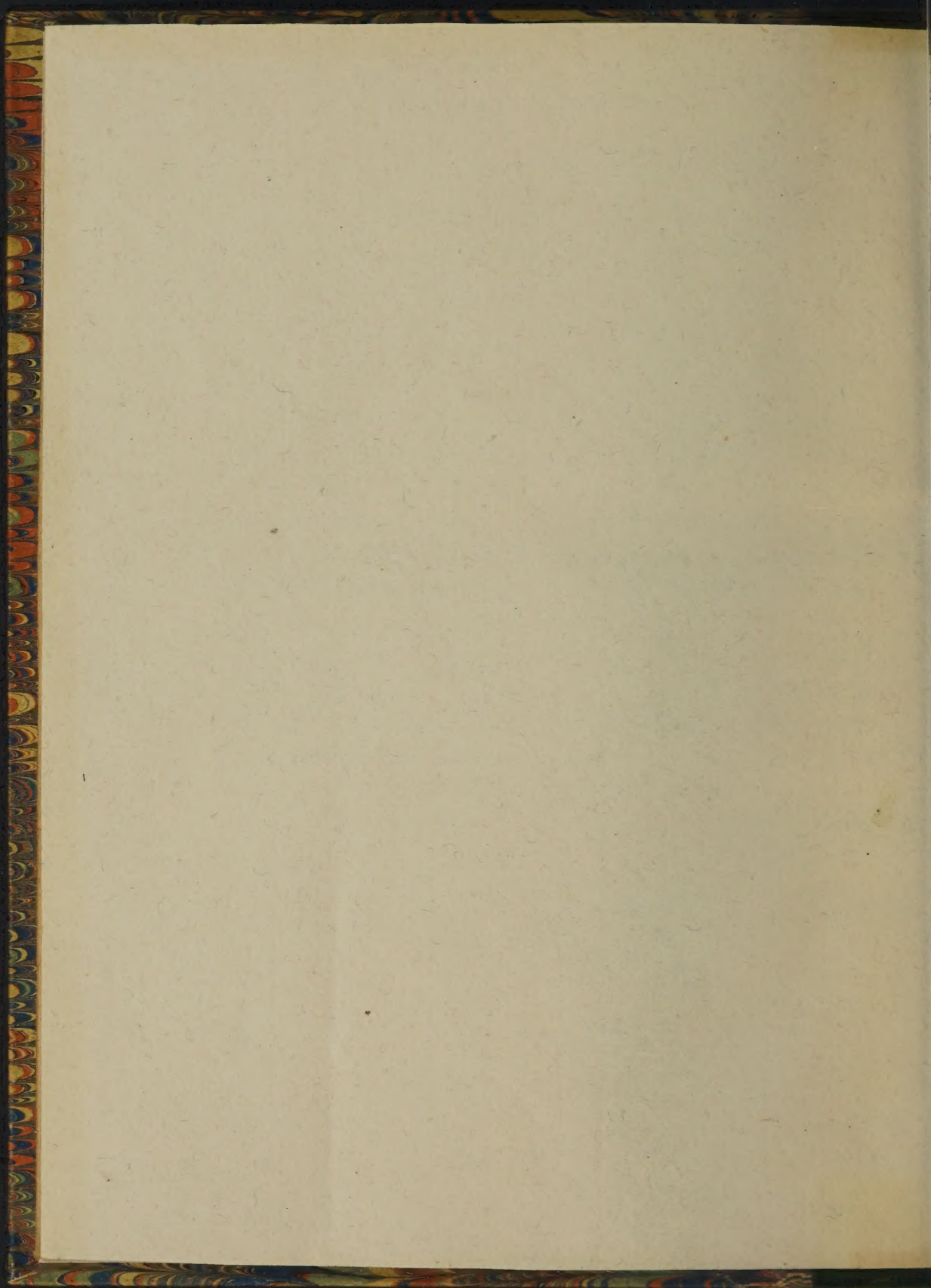
Esaï. 6. 13.

^h *1 Sam. 12. 24, 25.*

Canaanites, y the Land that spewed out the Canaanite, shall now spew them out. If z Gods owne people grow worse than the Heathen themselves; it shall be iust with God, to a bring the very worst of the Heathen in vpon them, and by them, whom they b iustifie in some sort, c to destroy them. Nor may d we looke to fare better than they did, if we be faultie as they were. Gods Church may stand firme and stable still, though wee fall. The Lampe may burne cleare else-where, though the Light be done out with vs. If we desire therefore to haue this Protection continued vnto vs, let vs continue to be e Gods, that f God may continue to bee ours. Let vs bee carefull to keepe and maintaine a Church of God with vs, g The holy seed upholdeth the state. In a word, as Samuel to his people (whose words I will end all with) h Feare the Lord, and serue him with all your heart in sinceritie; and consider what great things he hath hitherto done for you.

FINIS.





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